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No. XIII.

Miscellany.

From the American Baptist Magazine.

MEMOIR OF MRS. CHARLOTTE EMILIA CAREY.

ON Wednesday morning, the 30th of May, 1821, died at Serampore, CHARLOTTE EMILIA, the wife of Dr. Carey, in her sixty-first year, after an illness of about five days, in which her mind was so graciously supported, that death seemed to be disarmed of all its terrors.

Mrs. Carey was born at Rundhof, in the Dutchy of Sleswick, March 11th, 1661. Her father was the Chevalier de Rumohr, who married the Countess of Alfeldt, the descendant of an ancient family of that name, for several centuries resident in that Dutchy, and which had now no heir male to inherit the title.

Miss Rumohr was from her childhood the subject of much bodily affliction, which was increased by the mistaken tenderness of her parents in debarring her, through her weakness of body, that exercise which might possibly have proved its cure. About the age of fifteen, the accidental burning of their family house, in which the lives of the whole family were saved by her waking almost suffocated with the smoke, and awaking her mother and the other branches of the family, so affected her health, as to render her incapable of walking up and down a staircase to the end of her life.

As she advanced in years, Miss Rumohr found her constitution so greatly impaired, that at the earnest persuasion of her parents, she left her native country, and sought that health in the South of France, and various parts of Italy, which she found it impossible to enjoy at home. In the South of Europe, therefore, she resided some years, till at length her health appeared so much improved, that she thought she might venture again to return to her native land. She had no sooner reached her native shores, however, than she relapsed into her former state of weakness; and a residence there of a few months convinced her friends that it was vain for her to hope for the enjoyment of health in the North of Europe. Thus debarred the comfort arising from the enjoyment of her family connexions, she felt constrained to look out for some climate better suited to her debilitated constitution. Among other countries pointed out to her one of her friends suggested India, as likely from the mildness of its climate, to agree with her best. She immediately made up her mind

said he should like to look at one of the Magazines. I therefore gave him one directly, at which he seemed so pleased, that he said he intended to take them in when he returned home; and I have since given one to a sick tradesman going home to his dear country, Kinsale, in Ireland; and he, poor man, said he should keep it, he hoped, as long as he lived, and give it to his children after him: so that I hope I did not make a bad use of that part of thy kind bounty—the others are most of them lent out in the town and neighbourhood to get more subscribers.”

SEA MISSIONARY.

HOWEVER necessary and useful writing letters and forwarding reports to individuals may have been, experience has convinced us that *that* society will do but little good that sits down comfortably at home, and writes and talks of the goodness of its objects, and the utility of its plan. To excite a suitable spirit and produce lively efforts, places must be visited, and persons be brought to feel a real interest in these things, that they may step forward and persevere in attaining that good a national institution proposes to accomplish. All the Evangelical Missionary Societies are so well convinced of this, that they now dispatch their ministers annually to every part of the kingdom, that the subject may thus be brought prominently forward, and none grow weary in well doing. The British and Foreign Seaman's Friend Society has long since had its agents actively visiting various sea ports, forming and promoting institutions for sailors; and the readers of this Magazine cannot fail to have noticed the exertions and success of the Rev. Messrs. G. C. Smith and A. Brown in this signally important work. Our recent numbers have introduced an accredited agent also of the Society in the person of Captain William Henry Angas, as a Sea Missionary. His public appointment to this sacred office has already been stated to have taken place on board the seaman's chapel at Bristol, and the commencement of his maritime career has been detailed in our work. We have followed him from London through Colchester, Wivenhoe, Harwich, Ipswich, and Boston, to Lynn Regis. We shall, in future extracts, exhibit his further progress; and invite all the friends of seamen to offer up fervent prayers for a divine blessing on his active efforts to do good among seamen.

Notices and Acknowledgments.

AN account of the Great Osage Mission, the Catarangus Mission, and several other articles prepared for this number, are omitted for want of room. We are also obliged to defer our "CIVIL RETROSPECT."

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to the voyage, intending to settle at Tranquebar, his Danish Majesty's chief settlement in India : and Mr. Anker, one of the Directors of the Danish East India Company, who had been long acquainted with the family, recommended her in a particular manner to the care and kindness of his brother, General Anker, then Governor of Tranquebar. That gentleman also, during her stay at Copenhagen, put Pascal's Thoughts into her hand, from reading which she received her first genuine religious convictions.

While Tranquebar was her object, however, Divine Providence, who had in reserve for her a blessing infinitely superior to bodily health, was pleased so to order things, that she came in a ship bound to the Danish settlement of Serampore, where she arrived early in the year 1800. Here she was received with great respect by Colonel Bie, the Governor, and the other Danish gentlemen residing there, and no opportunity offering of her immediately going to Tranquebar, she made up her mind to settle there. It happened that about three months before this, Messrs. Marshman, Ward, Brunsdon, and Grant (of whom the last was then dead) had arrived at Serampore from England, and had been persuaded by the good old Governor, to settle at Serampore themselves, and invite their brethren Carey and Fountain to join them, which they did early in January, 1800. In these circumstances, Col. Bie introduced Miss Rumohr to the Mission family, as a lady from her retired habits desirous of having intercourse with them, and who, from her ill state of health, would feel happy in that sympathy and assistance to be expected from a family like theirs. This incident naturally led to an intercourse between Miss Rumohr and them, and to her attendance on Divine worship with them as oft as her ill state of health would permit. To enable her to do this, she applied with such diligence to the study of English, that in a few months she was able both to converse with them, and to understand Divine worship in that language.

Brought thus within a religious circle, Miss Rumohr began closely to reflect on the meaning and import of those doctrines which constantly came before her. She had been accustomed from her childhood to read the Scriptures ; but while she held them in general estimation, she had admitted into her mind strong doubts respecting their leading doctrines, particularly those which relate to forgiveness through the death of the Redeemer. This led to much conversation on these subjects with various members of the Mission family, and to her searching the Scriptures with increased diligence. In doing this, she found to her astonishment, that those parts of the Scriptures which she had hitherto almost neglected, particularly Paul's Epistles, were those which most fully developed these doctrines. Although brought up in the Lutheran persuasion, she had never realized the importance of those doctrines which shine so prominently in the works of that illustrious reformer ; but she now plainly saw, that the way of salvation laid down in the Sacred Writings, was evidently through faith in that atonement which Christ had made for sinners ; and that genuine faith and repentance were the only means through which sinners could become interested in this

salvation. Her convictions on this subject were far from being superficial; they led her to examine her own state before God, and made her sensible that she needed such a salvation, and that the faith which bringeth it, is that alone which works by love and changes the whole heart. In a word, they led her to the Friend of sinners, in whom she found One able to save to the uttermost.

Her searching the Scriptures also led her to different views of the ordinance of Baptism.* She always thought it wrong to baptize infants who could have no knowledge of the ordinance; but she now clearly saw that this ordinance was enjoined by the Saviour on all those who should believe on him to the end of time, and on those alone. Convinced therefore that she had never obeyed this command, she* was baptized June 13th, 1802.—The following is the account she then gave of her experience.

"June 11th.† This evening Miss Rumohr came before the church, and gave an account of her experience. Her account was as follows:— I have been the greatest part of my life a skeptic, but often wished to be convinced of the truths of revelation. For some time past it has pleased God, in his great mercy, to bless to my soul the reading of the Scriptures, too often neglected by me in many parts of my life, —and at other times I found them as a sealed book. I highly prized the morals of Scripture; but its evangelical doctrines did not reach my heart. I felt, however, a gradual conviction continually deepening in my mind; the holiness and mercy of God, displayed in the work of redemption, filled my heart with love and admiration, and made sin appear truly heinous, and more to be feared than any thing besides. God also appeared so lovely and glorious, as to fill my whole soul. The first sin of which I was convinced was, the alienation of my heart from God: I felt, with grief and shame, that I had lived without God. My whole life now appeared in the most humbling light; yet I felt no terror. While seeing the infinite evil of sin, and all the aggravations of my crimes, I felt also the infinite value of that sacrifice, which is sufficient to atone for the sins of the whole world; and was led to hope that God would not have awakened my heart, if he had not graciously intended to have mercy upon me and perform his own work in me. I humbly hope for pardon and acceptance through the atonement of our dear Saviour, having no other

* It is well known that the female branches of the families of the German nobility are placed in Chapters endowed for that purpose. Miss R. was in one of these Chapters, which admitted of her enjoying its emoluments without being obliged to reside in it.—When the account of her baptism reached Germany, she received a letter from the officers of the Chapter, threatening her with the loss of its emoluments unless she chose to subscribe to the Confession of Augsburg. She replied by informing them of her real sentiments, and at the same time denying that they had any right to inquire about her religious sentiments, the Chapters not being religious houses, but mere establishments for the temporal advantage of those who belonged to them. She informed them that if they pressed the religious test upon her, she would relinquish her right in the Chapter, but that she considered the demand as unjust. It is probable the matter was dropped: for she enjoyed the emolument till her marriage, by which it was forfeited.

† See Periodical Accounts, vol. ii. p. 280.

hope. Every day and every moment afford me new proofs of the evil of my heart, and render him more necessary and precious to me. I experience daily that without him I can do nothing. My most ardent wish is to cleave to him and to walk in his ways; and my continual wandering from him and his commands, fills me with grief and shame, and shows me how much I need continually to pray, *Create in me a clean heart, O God; and renew a right spirit within me!*"

In May, 1808, Miss Rumohr was married to Dr. Carey, which brought her into closer connexion with the Mission family at Serampore, and gave them an opportunity of more fully witnessing her Christian walk and conversation. This connexion God was graciously pleased to continue thirteen years, although the precarious state of her health at its commencement, seemed almost to forbid the hope of its continuing a single year. And although she was at no time able to take an active part in domestic concerns, her love to the cause of God, and her esteem for the various members of the family, were sufficiently manifested. Immediately after her marriage, the house she had previously built for her own residence, she gave to the Brethren of the Mission, that they might constantly apply the rent of it to the support of native preachers. Towards the native converts she manifested a spirit of Christian affection, rejoicing in their godly walk, and encouraging them by conversing with them in their own language as she had opportunity, which language she had acquired chiefly with this view.—In whatever related to the extension of the Gospel, she constantly manifested a deep and lively interest. Whatever seemed encouraging relative to it, filled her with pleasure; and she mourned the occurrence of any thing which threatened to retard its progress. In schools she felt a peculiar interest; and though little can as yet be done in female education, that little she endeavoured to encourage to the utmost. Hence, when her daughter-in-law, Mrs. William Carey, had an opportunity at Cutwa of raising and superintending a school for native girls, she immediately took the expense of that school on herself.

As her weak habit of body confined her much to the house, she devoted a large portion of her leisure to the reading of the Scriptures and of works on practical religion. Among these she much delighted in Saurin, Du Moulin, and other French Protestant writers. She admired Massillon's language, his deep knowledge of the human heart, and his intrepidity in reproving sin; but felt the greatest dissatisfaction with his total neglect of the Saviour, except when he is introduced to give efficacy to human works of merit. These authors she read in their native language, that being more familiar to her than English.

She in general enjoyed much of the consolations of religion. Though so much afflicted, a pleasing cheerfulness generally pervaded her conversation. She indeed possessed great activity of mind. She was constantly out with the dawn of the morning when the weather permitted, in her little carriage, drawn by one bearer; and again in the evening, as soon as the sun was sufficiently low. She thus spent

nearly three hours daily in the open air. It was probably this vigorous and regular course which, as the means, carried her beyond the age of threescore years, (twenty-one of them spent in India,) notwithstanding the weakness of her constitution.

About three weeks before her death, her sight, which had enabled her hitherto to read the smallest print without glasses, failed at once without any previous indisposition, and was afterwards restored only in a partial degree. This seemed to indicate the approaching dissolution of her mortal frame, and as such she appeared to regard it. She, however, still continued her morning and evening airings. But on the 25th, as she was returning in the evening, within a few hundred yards of her own house, she was seized with a kind of fit which deprived her of perception. From this spasm she recovered in about an hour; but her perception and memory were evidently impaired, of which, however, she seemed scarcely at all conscious. About five in the afternoon of the next day, as she was sitting and conversing cheerfully with her husband, she experienced another convulsive attack, but recovered in about the same time as before. On Lord's day, the 27th, she had no attack, and seemed so well as to give hopes of her recovery. But on Monday she had five attacks in about fifteen hours. Of these, however, while she suffered little pain in them, she retained no subsequent recollection; but they evidently left her memory and perception more and more impaired. During Monday night she had two more attacks, and one on Tuesday morning. This was followed by an ardent fever, which continued till her decease, between twelve and one on Wednesday morning.

On the Lord's day and Monday she appeared quite sensible that this was the breaking up of her earthly tabernacle; but to her husband, who conversed with her on the probable issue, she strongly expressed her willingness to depart and be with Christ, and intimated that for her death had no terrors. In this serene and happy state she continued, sensation gradually lessening without apparent pain, till it appeared wholly to depart, which it did some hours before her release from the body. She was interred on Wednesday evening in the Mission burying ground at Serampore. Beside her own and the Mission family, the Rev. Messrs. Hough, Bardwell, E. Carey, Yates, and Messrs. Penney and Pearce attended her funeral. The pall, on this occasion, was supported by Major Wickedie, Dr. Marshman, the Rev. Mr. Hough, R. Williams, Esq. Mr. J. C. Marshman, and Mr. Sarkies, a neighbouring Armenian gentleman. At the grave Dr. Marshman gave out that hymn of Watts's, "Why do we mourn departing friends?" and addressed the spectators; and the Rev. Mr. Hough concluded in prayer. On Wednesday evening, the 13th inst. Dr. Marshman preached the funeral sermon from 2 Cor. v. 1. "For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens," selected by Dr. Carey for the occasion. Most of the members of the Danish Government attended, with other gentlemen of Serampore, to testify their respect for her memory.

During the thirteen years of her union with Dr. Carey, they en-

joyed the most entire oneness of mind, never having a single circumstance which either of them wished to conceal from the other. Her solicitude for her husband's health and comfort was unceasing. They prayed and conversed together on those things which form the life of personal religion, without the least reserve ; and enjoyed a degree of conjugal happiness while thus continued to each other, which can only arise from a union of mind grounded on real religion. On the whole, her lot in India was altogether a scene of mercy. Here she was found of the Saviour, gradually ripened for glory, and after having her life prolonged beyond the expectation of herself and all who knew her, she was released from this mortal state almost without the consciousness of pain, and as we most assuredly believe, had an abundant entrance ministered unto her into the kingdom of our Lord and Saviour Jesus Christ.

BENEFICIAL EFFECT OF SABBATH SCHOOLS.*

THE first serious impressions on my mind, were occasioned by a reproof from my little son† for profanity. I sent him to the Sabbath school, not because it was a religious institution, but because it was a source of instruction to him. When he returned I questioned him, and answered his questions, as I did not attend public worship. In the course of the conversation, I told him that such as were guilty of wickedness would go to hell ; among other vices that subjected persons to punishment, I mentioned profanity. About one hour afterwards I observed that something seemed to dwell on his mind. He said, father, did you not say that folks who swore must go to hell ? Yes, was my answer. He replied ; father, I have heard you swear. This troubled me much, and I resolved that he never should hear me swear again. I however had no idea of renouncing the practice except in his presence, and so closely did I guard my tongue that it was nearly two months before he heard me use any profane language. I then broke out as usual, and uttered some profane expressions. I saw him, but it was too late. He said nothing, but his mind seemed to labour. This was a little past twelve o'clock.—Early in the evening, I asked John if it was not time for him to go to bed. He did not go. At length I told him to come to me and be undressed. He came, and soon began to weep. I asked him the reason, and bade him tell me. Father, he replied, you said that folks who swore must go to hell, and I do not want you to go there. Judge then of my feelings. It was enough to make the stones cry out. Still I was that hardened wretch, (although at the time I was obliged to retire, and give vent to my feelings,) that I tried to drive every thing like conviction far from me ; and when the Spirit of God was striving with me, I actually called in the aid of spirituous liquor to calm my

* Extract of a letter from one brother to another, both residing in the Western District of the state of New-York, in answer to a request that he would communicate the occasion of his first serious impressions.—Published in the *Utica Christian Repository*.

† About seven years of age.

troubled mind. But I have now some reason to hope that God, according to the riches of his grace, has had mercy on my soul. My constant prayer is, that I may be faithful unto death.

LOTTERIES.—DUELS.

THE following extracts from a charge lately delivered to the Grand Jury of West-Chester, by the Hon. WILLIAM JAY, first Judge of that County, will be read with interest.

IT is made my duty by statute, to call your attention particularly to offences against the act prohibiting private lotteries, and the act for the suppression of duelling. Gambling of every kind, has an unfavourable influence on the moral character. It excites a spirit of avarice too eager to be satisfied with the slow avails of patient industry; and offers temptations to fraud, too numerous and too powerful to be often successfully resisted. Lotteries are a species of gambling the more dangerous from the facilities they afford to almost every individual in the community, of hazarding small sums in the expectation of receiving enormous returns. The evils resulting from private lotteries, are undoubtedly to be apprehended in nearly an equal degree, from those established by law; and we have reason to rejoice, that the power of granting lotteries is by the late amended constitution, taken from the legislature.

Gentlemen, when we seriously reflect on the declaration made by the Almighty, at that awful moment when the retiring waters of the deluge proclaimed him an holy and avenging God, "at the hand of every man's brother will I require the life of man;" and when we call to mind the assurance of the Gospel, that the murderer shall not inherit eternal life, we cannot but shudder at the temerity of the duellist, and at the fate which awaits him. I will not now comment on the absurdity of seeking reparation for trifling or imaginary evils, at hazard of even life itself. The folly of the duellist is lost in the contemplation of his enormous guilt. But suffer me to remark, that to denominate an act honourable, which originates in the most malignant passions; which equally outrages the precepts of our religion and the laws of our country, and which is generally perpetrated by men of dissolute character; is an abuse of language that can be tolerated only by those whose moral sense is as depraved as that of the duellist himself. The more we reflect on the nature and tendency of this crime, and on the necessary and indeed avowed disregard of moral obligation on the part of those by whom it is committed, the more persuaded shall we be of the prudence of the law in excluding from all offices of honour, trust, or profit, and from all participation in the election of public officers, every man who, by being in any way accessory to a duel, evinces a want of that moral principle without which he cannot safely be intrusted with the rights of citizenship.

LABOURS OF FEMALES IN CIRCULATING THE BIBLE.

THE influence of the Bible in elevating the Female character shows forth itself in every relation of life; but it is exhibited in no attitude more engaging

than in their wise and zealous exertions to extend the blessings of the Bible to the poor and destitute around them. They thus become co-workers in the most exalted charity, and it well becomes us to afford them every assistance, and every encouragement in our power, in the prosecution of their work ; and to this end we recommend to the perusal of all, the following extracts from an address delivered before the Female Bible Society of Newark, N. J, by Joseph C. Hornblower, Esq.

AMONG all the efforts that are making to meliorate the condition of man and improve his heart,—among all the charities of the present day so eminently calculated to assuage the sufferings of humanity—to wipe the tear of sorrow from the “grief-worn cheek,” and win back to earth, those consolations which sin has banished,—the work in which you are this day engaged, stands pre-eminent.

Give what you will to those objects of wretchedness who excite your compassion, if you give them not the BIBLE, nor impart to their aching bosoms the consolations it affords, you leave them poor and wretched still. Your bounty may indeed relieve the pressing wants of nature for a moment, and light up a temporary smile upon the countenance of wo—but you leave them destitute of that bread which alone can nourish and sustain their fainting souls,—and withhold from them that treasure, which would enrich them for eternity.

The BIBLE is an humble gift,—a silent messenger of peace and blessedness ;—it makes no noise, nor show, but wafted on the soft and gentle breath of prayer, it finds its way over seas and continents, to distant climes and heathen lands ;—it enters the abodes of ignorance and vice, and sheds its heavenly influence on all around ;—the cheapest, yet the noblest gift,—and warms and blesses him who gives, and him to whom it is given.

Go forward then, sisters, in every work and labour of love in which you have so generously engaged ;—go feed the hungry—clothe the naked—administer to the sick—instruct the ignorant—be mothers to the orphans, and the widow’s friends ; but never go without the Bible in your hands, and its precepts in your hearts—feel as if you do nothing in the cause of your blessed Redeemer, while you are so little under the influence of his Gospel, that you have no soul to give this precious book to the poor and the destitute.

We would not discourage other charities. We do rejoice to see our beloved Marys breaking the precious ointment of heaven-born benevolence over the weak and fainting head of a poor disciple, and diffusing all around them its refreshing odours ; but we trace back the streams to the fountain from whence they flow, and we find them issuing from the mercy seat of God, and conveyed to earth in rich abundance through the channel of the BIBLE.

It is worthy of remark, that works of charity and the influence of active benevolence, have increased with the increase of the BIBLE. The same spirit that promotes the circulation of the one, prompts to the exercise of the other. When did the chamber of sickness receive such kind attentions,—the fainting heart such cordials,—the little orphan such maternal pity,—the lonely widow such supports,—the troubled, trembling soul such consolations, as we have witnessed

since the establishment of BIBLE SOCIETIES in our world?—When did the angel of Mercy spread so wide his balmy wings, and shed so many blessings down, as since the angel of the everlasting Gospel has been flying through the heavens, and scattering this precious volume among the nations of the earth?

Yes, it is this sacred Book which, with Heaven's blessing, has lighted up in your souls the flame of immortality, and warmed your bosoms with a Saviour's love. It is this Book that has taught you the felicity of doing good to others, and conveyed the streams of your benevolence to haunts of wretchedness, the habitations of poverty, disease, and death. Go look for charity in yonder wilds, where Gospel light never shone, and see if you can find her there. Ah, no!—nor yet those thousand nameless, but endearing, courtesies of life, that sweeten your enjoyments, alleviate your sorrows, and bind your souls together in friendship, harmony, and love. Go ask that hapless victim, hastening to the funeral pile,—that aged mother, abandoned in her weakness, by her who grew and strengthened at her breast,—go ask them if they have seen a Bible and have felt its influence on their hearts. They will tell you—no. Go to those dark benighted corners of our world where females, instead of receiving the kind attentions of the hardier sex, are kept in ignorance, and made the servile drudges, not the companions of their husbands—and tell me whence your different, whence your happier lot. It is the religion of the BIBLE that has elevated you to your proper place in society, and made you at once the source and partners of our joys, and the objects of our tenderest care. The BIBLE then, is emphatically the charter of your rights, and you are peculiarly bound to assert its authority and extend its influence.

Relax not then your efforts in this cause, till every destitute family within your reach, shall be supplied with a copy of the word of life, and pour the overflowing streams of your benevolence into the treasury of the American Bible Society, which like a mighty reservoir is receiving its supplies from a thousand sources, and sending forth the waters of life, in deeper channels, widening and spreading as they go, enriching and fertilizing the world. Impress upon the minds of your infant daughters the blessings they owe to this Book of books—unfold to them its sacred pages—teach them to lisp its joyful sounds—tell them what it has done for you—then they will rise up and call you blessed—and when you are gone to the mansions of eternal rest and glory, they will occupy your places here, and perpetuate your noble charity.

You are not alone in this generous work—the Christian daughters of our own country, and the benevolent females of Europe, are every where engaged in the work of evangelizing the world. Let it be your pride, if not to march ahead, at least to go side by side with those who are carrying the standard of the Cross to heathen lands. Females of Newark, you are under peculiar obligations to the beneficent author of the Bible. He has done much for you. In temporal things he has greatly blessed and enriched you; in spiritual privileges he has highly exalted you—and will you not rejoice in the

opportunity of giving the Holy Scriptures to your poor benighted sisters throughout the world?

We know there are those in society who would confine your labours in the field of charity, to narrower limits—they would deny to you the high privilege you this day enjoy, and point you to the domestic circle, or the chamber of sickness as the only legitimate objects of your benevolence and care. But we are not of that number—we invite you to the field of more extensive labours; we hail you as co-workers with us in the Missionary and Bible cause,—and we joyfully divide with you the honours and the blessedness of this noble employment; nay, more,—we solicit your aid; we ask your influence in society, and your prayers to Heaven for a blessing on our feeble efforts in the service of our common Lord.

We come not to flatter you for services rendered, nor yet to chide you for past neglects, in the professed object of this institution; but in the same spirit that dictated our written communication to your Board of Managers,—in the spirit of Christian charity, under a deep sense of the obligations we owe to him who gave us the Bible, with its attendant blessings, we come to bid you God speed in this blessed work. Be not content that you give your portion, and meet here once a year to manifest your membership of this Society, but give your influence and your example to its interests—invite your female friends from house to house to come and cast in their lot with you, and cease not your exertions till all of your sex who enjoy the blessings of the Gospel, shall do something for the advancement of the Redeemer's kingdom;—oh! cease not your exertions till you have gathered into the bosom of your Society that gay and cheerful throng of female youth, who grace our public walks, and inspire us with hopes of future usefulness.

It will be an honour to their names and age, to be enrolled upon your journals as contributors to the Bible cause.

Can they want motives to this generous work, while all around them smiles, and nature adds her charms to make them blessed—can they rejoice in all the fond delights that strew their path, and pick the choicest flowers that grow on Gospel ground, yet be content that millions, young and beautiful as they, and just as capable of all that charms, shall roam the forest with untutored minds, strangers alike to all that grace their sex, and fits them for eternity! Oh, no, my dear young friends, you only need this subject fairly brought to view, and then that gay attire in which you are clad, at least some idol trinket, glittering in your dress, will soon be changed for BIBLES, and on the wings of charity be borne to heathen lands, there to shed their light and heat around.

Can you want motives? think oh! my friends, what the Bible has done for you; 'tis not your better judgment, not your better taste, that makes you what you are—'tis Bible influence sweetly shed upon your hearts: instilled with earliest lessons on your infant minds, which, though a stranger to its saving power, gives you that polish—makes you amiable and kind.

Christian mothers! can you want motives to excite your zeal?

Think, oh think what Christ has done for you. It cost him dying groans, to send you Gospel news.

Oh read the Bible, read it much, and you will love it much ; and strange as it may seem, the more you love the precious volume, the more you will wish to give it to the world. It costs not much to give a BIBLE,—it will never make you poor—it may make many rich.

It was Charity in Heaven that gave this book to earth, and warm from the compassionate bosom of its Divine Author, we embrace the boon, and feel its genial influence thrilling through our veins—we catch the generous flame—it warms our hearts—it rises high, and reaches back to Heaven.

REVIEW.

THOUGHTS ON THE ANGLICAN AND AMERICAN ANGLO-CHURCHES. *By John Bristed, Counsellor at Law, Author of the Resources of the United States of America, &c.* New-York : John P. Haven. Boston : Samuel T. Armstrong. 1822. 8vo. pp. 500.

THE character of these "Thoughts" may be gathered from the first sentence of the Author's advertisement: "The following pages are intended, merely, as the herald of a more extended and minute inquiry into the *causes* of the present *positive* and *relative* weakness and inefficiency of the Anglican and American-Anglo Churches ; notwithstanding their external advantages, and their truly *evangelical* liturgy, articles, and homilies ;—the precious legacy of those blessed reformers and martyrs, who sealed the constancy of their faith in the Lord Jesus Christ, by the pouring out of their own life blood."

The Author objects not to the Episcopacy of the Church of England—and thus he gives his approbation to the external form of the Episcopal Church in this country ; his objections are (p. 16) "confined exclusively to her *political* position ; her close alliance to the state ; her system of patronage, whether lay or clerical, excluding the congregations altogether from any choice of the clerk, who is to minister to them spiritually ; and her provision of tithes. Her liturgy, articles, and homilies, are all strictly scriptural ; and when faithfully set forth, and supported by the preaching and living of evangelical clergymen, are eminently calculated, under the gracious influences of the Holy Spirit, to call men from darkness into light, and from the power of Satan unto God."

One object therefore of the book before us, is to refute the "main position" of a work of the Rev. S. C. Wilks ; viz. "that where there is *no* church establishment, a nation necessarily tends to irreligion and heathenism." The refutation of this position consists in a historical exposure of the fact, that the state has uniformly been the patron, not of true, devoted, and efficient Christianity, but of mere formalism ;—the shadow without the substance—the body without the living soul of the Gospel.

In the charge of formalism, fixed upon the established Church of England, our Author includes the unestablished Episcopal Church of

our own country, whose formalism, also the cause of its inefficiency in the general diffusion of divine truth, he successfully labours to expose.

This, briefly, is our Author's design, and, might we be permitted to use a vulgar expression, we should say, he handles all his adversaries "without mittens." In prosecuting his design, certainly without *too much* regularity and order, he gives an historical expose of the past condition of the English Church and as occasion offers, the points of resemblance which are found in her daughter in this country.

In regard to England, and the beneficial effects assumed as resulting from her *political* superintendence of the Church, it is evidently the object of the Author to show that *always* the political heads of the Church have been the actual enemies of all evangelical piety, and the patrons of a ministry formal and graceless at best, and in a great degree notorious for dissipation and vice.

In regard to this point the Author affords large and interesting details, but we can only refer to the persecutions of the infamous Laud,—to the ejection of *two thousand* godly ministers, for nonconformity,—to the antievangelical character of the bishops *permitted to be elected* by government for these two hundred years, with most scanty exceptions—to the opposition, made almost *uniformly*, to the more zealous ministers of the establishment—to the difficulties with which the evangelical clergy have had to contend in their holy and successful work, for the last forty years—to the melancholy truth, that their energetic and pious exertions have only secured to the establishment as many evangelical clergy as were ejected 200 years ago for their nonconformity—to the proverbial stigma cast upon all pious zeal for spreading the Gospel, as mad methodism; and, to the difficulties and persecutions with which dissenters have to contend even to this day.

These items certainly exhibit an appalling evidence, that, whatever may be the evils consequent upon "no Church establishment," the Church of England, or shall we say the Church of Christ, receives *no* good, but much harm, from the superintendence of her secular head. Still, we do not, and we presume our Author does not, desire the downfall of the Church of England. The true remedy for her evil is her reformation, and not her destruction. This remedy is sure, but it will not be sudden. It is already in encouraging progress, and will, at no great distance of time, make the Church of England one of the fairest portions of Christendom. In the tender mercies of God towards the present generation, evangelical piety is diffusing itself within, as well as without the establishment—public opinion, more imperious in England than in other countries, is fast reforming the abuses and evils of which our Author complains. We hail his reproaches and complaints, though sometimes harsh and unmannerly, as instruments of Providence in the reformation, and not in the destruction of a corrupt establishment. To this result the events of Providence are evidently tending; and, we believe, the time will come when the evangelism of the church will have diffused itself over the whole mass. We cannot believe that a Church so essentially right will be triumphed over by the world, but that its leaven, will leaven the whole lump.

Indeed there is no event which we should more sincerely deplore than

the downfall of the Church of England; nor do we anticipate a higher honour to herself, or a more glorious triumph to Christianity, than her ultimate victory over the dignified enemies of her own household. But there he opens upon us a subject, the full consideration of which we must defer till a future number; and must now pass on to a few remarks concerning the American-Anglo Church.

The proofs of formalism in the American Episcopal Church, are scattered up and down in the work, and we can only tell our readers to look all over it for them. On this subject the Author has omitted two or three important pages, which he might have inserted almost any where. He should have shown that American formalism, existing in a Church altogether unconnected with the state is a stream from the original fountain,—because, as the matter now stands, the American-Anglo Church seems to show itself as a refutation of *his* main position.

The truth, however, is, that the corrupt patronage of the Anglican Church was, until the American Revolution, as pernicious to America as it was to England. The episcopal ministers for America, were ordained and promoted with the same worldly views as the bishops, priests, and deacons of the mother country. Hence the sturdy and systematic opposition which many of *our* ecclesiastics have kept up against religious zeal exhibited in prayer meetings, conference meetings, and conventicles; or, rather, against the doctrines of the total depravity of human nature, *spiritual* regeneration, justification by faith, &c., is a part of a legacy which the American-Anglo Church inherits from her “politico clerico” parent. The American-Anglo Church is a stream from that fountain which *was* contaminated by the influence of the State—a branch of that Church which cast out such men as Baxter—which for many years, both at home and here has been glorying in her shame, and deriding all true evangelical piety. We believe, indeed, that formalism has been of as rank a growth here as in England; and that until of late, zeal and faith were as unpopular in *our* episcopal body as in the establishment of England.

We mean not by these remarks to defame the character of the Episcopal Church, either of England or in this country. We approve her doctrines, we admire her liturgy, and think we have seen within her pale the brightest ornaments of Christianity. Among the evangelical clergy and laity of the present age, especially in England, we see a chastened, discreet, regular, and consistent piety, connected with the most excellent and effectual zeal; and especially we see, more than any where else, the family nurtured in the bosom of the Church, as a part of the body of the Church, and realizing in the result of a Christian education, the truth of the declaration, “train up a child in the way he should go, and when he is old he will not depart from it.” We hail the Episcopal, and even the Church of England as a noble branch of the true Church. The vital sap flows within her, and though some of her branches are dead, many of her branches are living and fruitful; the dead branches will decay and fall, or be lopped off, and the living current will yet animate the whole Church.

(To be continued.)

Intelligence.

UNITED STATES.—GREAT OSAGE MISSION.

THE number of scholars, progress in agriculture, employment of the Indians, and their summer's hunt, with the good health of the mission family at this station, (to July 28th,) were noticed in our last number for September, pp. 277, 278. To furnish some further particulars, we shall avail ourselves of the journal for March, April, and May, published in the *Missionary Register*, and letters addressed to Mr. Newton, by the Rev. Mr. Pixley, published in the *Religious Intelligencer*.

A letter from the Superintendent, the Rev. N. B. Dodge, of July 1st, states the number of scholars, at that time, to be thirteen—five males and eight females. They have made some progress in learning, but their locomotive habits interrupt the plans of instruction, and put to trial the greatest patience. Several of the children were, at different times, stolen away from the school by their parents, or other persons employed by them for that purpose, and a few left of their own accord. The scholars' mothers occasionally visited them, and some appeared pleased with their children's being taught. While at the Osage village the attention of Mr. Pixley seems to have been drawn to this subject, and he thus writes to Mr. Newton :

I have been thinking much to-day what can be done for these poor children. Robert Raikes' expression, *Try*, has come home very forcibly to mind. And I have said to myself, "who can tell but the Lord may second my poor exertions beyond all expectation?" I have been thinking of scraping a place smooth and clean upon the ground, and begin by learning them to make the letters in the dirt. They certainly are not destitute of intellect, but may learn as fast as any children if they can be led to take an interest in it.

The missionary should have a thorough knowledge of the native tongue of those whom he would teach. If this be an unwritten language his skill must be in constant exercise to seize upon the fitting sound, and reduce it to the rigid rules of grammar, before he can add to his oral instructions the benefit of a power to seek for themselves the hidden treasures of the word of God. To acquire this knowledge, and to transfuse this power among the natives, may justly be considered one of the most important features in the plan of modern missions, and we rejoice to see the effort made by the missionaries at Harmony. Mr. Pixley and Mr. Montgomery have both devoted some time to the study of the Osage language, and for that purpose, the former has passed several weeks at a time at the Osage village, about 8 miles from the Harmony station. In writing to Mr. Newton, he says :

While here I feel as though I was learning something all the time, and that something is more and more of the difficulties attending the acquiring a thorough knowledge of it. But though I discover these increasing, I am not discouraged, but, with *Elliot*, say, "that prayer and pains will accomplish all things."

The want of a suitable interpreter prevented the missionaries from preaching to the Indians collectively, until on the 3d of March, when a meeting of this kind was held, and Mr. Dodge "preached to a little number, the children, also, being present."

White Hair, the principal chief, and his uncle, the brother of the old chief, were present on this occasion. They both, after the exercises were through, acknowledged that they believed what had been said to them was true, and that there was such a God as we had represented.

An account of the first marriage among the Osages is thus related in the journal of March 14th and 15th.

We have a young Indian, who has been with us from about the commencement of our school, who was married according to their customs, a little previous to his coming to live with us. He tried, and we used our influence, to have his wife come with him, but her mother would not consent. He said, that, at all events, he would remain at school. He should be glad to have his wife at school also, if she would come with her whole heart; but if she could not, he did not wish her to come at all. He did not consider himself bound to her, as their custom of marrying is binding no longer than during the pleasure of the man. She finally concluded that she must go over to the village for a few weeks, and then she would return, and live with him at our station. She accordingly came back to-day. We are now enabled to decide an important question, in relation to the prosperity of our mission, and the well-being of the Osages. To suffer them to live together with no other ties than are furnished by their mode and views of marriage, would be giving countenance to the loose and sinful practices of these heathen people. To attempt to separate them while living with us, would probably be in vain, and to say that one or both of them should leave us, would hardly be consistent with our object. But one of these things must be done, or they must be regularly married.

Friday, March 15th.—We conclude that if the young Indian and Squaw, before mentioned, remain with us, they must be instructed in the nature and solemnity of the marriage covenant, as much as possible, for the present, and that they be united in marriage this evening. We accordingly conversed with them through our Interpreter, and endeavoured to make the subject as plain to them as possible. They acknowledged their affection for each other, professed their willingness to be married according to our customs, and promised to consider the connexion as binding for life. After supper and family worship, they were married in the presence of all the family, and of several Indians, who came in to witness the ceremony. They exhibited, on the occasion, a degree of decency, and propriety of conduct, which would have done honour to a young couple in a civilized land.

About ten days afterward, it is added:

This evening our young Indian and his wife had a falling out, and he beat her. In his passion, he flew for his knife. We did not know but it was his intention to kill her, but we learned afterwards from

the Interpreter, that he was about to execute an heathenish custom. In quarrels of this kind, the man takes his knife, and the woman is obliged to hold her head, and let him cut it in several places, and make it bleed. This settles the whole difficulty. But we interfered before he effected his purpose, and took away his knife. We then talked to them both, and they became, in some measure, reconciled.

An Indian funeral is thus described in the journal:

To-day we saw something of the effects of heathenism. An Indian woman died near us, at a wigwam belonging to some of her connexions. She was turned out of the tent twenty-four hours before she died, and was left without any care or attention to die alone. After she was dead, three women came to bury her. We assisted in digging the grave; and they buried her in their own way, painting her head and face, and putting her knife by her side.

When death removes from the poor Indian his friends or relations, he "sorrow as others, who have no hope."

As I went out this morning (writes Mr. Pixley,) quite early, to milk my cow, I trust with some feelings of gratitude to that God, whose favourable providence has so far prospered my way, I could not but look around with sympathy, on the poor children of nature; and the more was it awakened soon after by passing a large robust looking Indian, of middle age, who was sitting alone, with his little boy, (on the prairie,) at some distance. I suspected the cause, and accordingly approached them, with the design of making some inquiries. Their faces had both been besmeared with *black mud*, and they had very evidently been crying. The current of their tears had furrowed their way through the mud down their cheeks. They indeed looked sorrowful, and by no means as though they had been doing unconditional penance. You know not, my dear brother, how I longed at this interview to communicate that light and hope to them which lies beyond the grave. He told me, so far as I was able to understand, that about 7 or 8 months ago he lost his father, within about a month after his mother, and lately an infant child. And considering how different from ours, their feelings might be, who are covered with darkness and ignorance, about a future state, I could not but sit down by his side, with a kind of sympathy never before felt.

I am more and more convinced, however much pagan darkness may lead men to be thoughtlessly contented in the day of prosperity,—that it is far otherwise in the day of adversity, and that when affliction comes they are of all people the most to be pitied.

We think the Aborigines are not remarkable for honesty; at any rate, pilfering small articles seems to be a frequent practice of those on our borders. The following pleasant exception must conclude this article. When Mr. Pixley had just entered the Osage village, leading his cow with a rope,

The crowd, says he, now began to gather around so thick that I found it impossible to proceed further. I therefore laid down my bag of provision and clothing on the ground, together with my axe and tin pan,

and caught the calf, thinking it best to tie him up and let the cow go. After having done this, I looked around for the things I had laid upon the ground, and found they were all gone. I began to enquire what had become of them, when White Hair gave me to understand that he had ordered them all safely deposited in his lodge. A true specimen this of Indian politeness and hospitality.

AMERICAN COLONIZATION SOCIETY.

Address of the Board of Managers.

THE period has at length arrived, when we feel it our duty to call upon our friends for their united aid and exertions. We have now a reasonable prospect of accomplishing the great object for which the society was formed. The public have been made acquainted with the difficulties with which it has pleased Providence to try our faith, our constancy, and our zeal. They have been informed by the last report, that a territory had been purchased, under the direction of Lieut. Stockton and Dr. Ayres, on the 15th of December last. This territory is situated at Montserado, at the mouth of Montserado river. Further accounts and fuller observation confirm all the representations formerly made of the health, fertility, commercial and agricultural importance of this place. It is situated in about 6° 13' of North latitude, and about 250 miles Southeast of Sierra Leone. Our people who were at Fourah Bay, in the colony of Sierra Leone, have been removed to their new settlement. Dr. Ayres, and Mr. Wiltberger, left them on the 4th of June, when houses had been prepared for them. They amounted, at that time, to about eighty. A vessel was then on the way to join them, with thirty-five new settlers, and fifteen captured Africans, with a good supply of provisions and stores. As the rains will cease in October, and the season then commence for active operations, it is of importance that such reinforcements as will be necessary to place the settlement on a respectable footing, as to strength, society, and resources, should be forwarded without delay. It is for this purpose we now call upon the public for aid. To this period we have always looked, not without anxiety as to the result, but with a confident expectation that we might rely upon the liberality, benevolence, and Christian zeal of our fellow-citizens, to supply the necessary funds for laying the foundation of a settlement, which will make Africa rejoice, and which America shall not be ashamed to own as her work. Great as have been our difficulties, our discouragements, and our trials, we view in them all the hand of a kind Providence, who has sent them, as we believe, for wise purposes, and has not failed to support us under them. We necessarily commenced our operations under much ignorance of the country and people of Africa. By the delay which has taken place, we have procured such information as, we hope, has enabled us to select our situation with great advantage, and to direct our future operations with greater skill and judgment, and to give to some of the people of Africa, a knowledge of our objects, and a confidence in our agents and country.

We are happy to learn that many of the most powerful and intelligent of the kings along the coast, have become convinced, that the slave trade

must soon cease ; and they have been led to look with no small anxiety, for the sources of their future supplies ; and they now see in our new settlement that resource, the object of their solicitude. Their interest and their hopes are already enlisted in our favour ; and the activity and enterprize of our cruisers, have brought them to dread the power, and to respect the name of our country. We are now seen and known through another medium than that of slave traders, and we are now enabled to place the safety of our people and the success of our settlement, on two of the strongest passions of man—fear and interest.

At a grand palaver called by Dr. Ayres in April last, at which there were seventeen kings, and upwards of thirty half kings or head men, there were but two opposed to the settlement of our people at Montserado, and all but one offered Dr. Ayres land, within their own jurisdiction. As to the disposition of the coloured people in the country to avail themselves of an opportunity to join the colony, we can confidently state that many hundreds are not only willing, but anxious to go, and that applications for this purpose are almost daily made to the Board. At the same time, it is proper to state that no persons, of any description, ought to attempt to settle in the colony without the permission of the Board, and that they will not be received without such permission. We request the auxiliary societies to exert themselves in making collections ; and we hope that where there are no auxiliary societies, individuals friendly to the cause will do something among their friends and neighbours. If this is done extensively, even small contributions, which will hardly be felt, will, from their number, enable us to send out a powerful reinforcement. We hope no friend of the cause will omit giving something. This is an important crisis in our affairs. We, therefore, hope none will be lukewarm or indifferent. In a short time, we expect the settlers will be able to support themselves, and to aid other emigrants. Now is the time to encourage them, and lay a foundation for future strength. Many thousands will be enabled, in a few years, to find their way to the settlement, when it is once firmly established, and employment and assistance can be readily furnished them on their arrival. Let us, then, be up and doing. The cause is great, the object important, and the occasion urgent.

Collections in money should be forwarded to Richard Smith, Esq. Cashier of the United States Branch Bank, Washington, Treasurer of the Society. By order of the Board.

E. B. CALDWELL, Secretary.

NARRATIVE OF THE STATE OF RELIGION

*Within the bounds of the Synod of New-York and New-Jersey,
October, 1822.*

IN reviewing the reports of the state of Religion in the Churches within their bounds, during the past year, the Synod of New-York and New-Jersey feel mingled emotions of sorrow and joy. They cannot but grieve to hear of the progress of vice in many of the congregations under their care. They can scarcely refrain from tears when they hear of the prevalence of intemperance, gambling, profaneness, and Sabbath-breaking, among those for whose spiritual wel-

fare they feel a deep concern. These vices are more to be dreaded than the desolating plague. They are sure symptoms of malignant disease in the soul—the prognostics of eternal death. Nor can they view with indifference the lukewarmness that pervades so great a portion of the Churches under their care. This is an evil highly offensive to the great Head of the Church; one which he has reprobated in the strongest terms; and the pernicious effects of which, no mortal can duly estimate. This fatal evil gives birth to others. When the love of many waxes cold, iniquity *will* abound; and when the soldiers of Christ sleep at their posts, the enemy will break into the camp.

But while the Synod view with unfeigned regret the alarm spread of lukewarmness and vice, they have occasion to praise God that he has not forsaken his people, nor given up his heritage to reproach. Many of the Churches under their care, where there are no special revivals, appear to be walking in the fear of the Lord and in the comfort of the Holy Ghost, and are gradually enlarged. An exemplary attention has been paid to the religious instruction of youth; Sabbath schools are established in almost every congregation, and are generally in a flourishing state; benevolent societies are still in operation, and have increased in number and efficiency; meetings for social prayer have been greatly multiplied, and the Lord truly appears in many places to be pouring out on his people a spirit of grace and supplication.

The Synod are gratified to learn that discipline has in several instances been exercised with becoming tenderness and decision, and will, they doubt not, be followed by the happiest effects. They observe also with great pleasure that there is among the members of their body a growing concern for the spiritual welfare of their respective congregations, in many instances in which the Lord has not yet made bare his arm. And in addition to these heart-cheering proofs that their Redeemer *liveth*, the Synod rejoice to record special manifestations of his power and grace. The congregations of Smithfield and South-Salem, in the bounds of the North River Presbytery, have lately enjoyed times of refreshing from the presence of the Lord; and in the latter seventy-two precious souls have been at one communion added to the Church, and several others have been hopefully converted.

In several Churches under the care of the Presbytery of New-York, there are very promising symptoms; especially in the city of New-York, the aspect of the Churches is peculiarly flattering. In those of Broome-street, Vandewater-street, Rose-street, Corlaer's Hook, the Bowery, and especially Wall-street, there has been considerable excitement, and encouraging additions have been made to the communion of the Church. Spring-street Church has experienced an effusion of the Holy Spirit within the last year; and as the fruits and evidences of this good work, the names of fifty-two have been registered among the people of God. The Brick Church has witnessed, again, the descent of the Holy Ghost, in his quickening, enlightening, sanctifying, and comforting influences. While Christ's professed disciples have come valiantly, with one accord, to the help

of the Lord, more than one hundred from the world have, during the past year, it is supposed, been made willing in the day of his power. The Orange-street Church, also, has been favoured with a revival of religion. That afflicted city, chastised as it is by the scourge of Heaven, may sing of mercy as well as of judgment. It would seem as if God proclaimed to it aloud from Heaven, The day of vengeance is in my heart, and the year of my redeemed is come.

Within the limits of the Presbytery of Jersey, the Churches of Paterson and Rockaway have each experienced a partial outpouring of the Spirit of God. The Church of Chatham, since last November, has shared abundantly in the gracious influence of a gradual and powerful work of God, which has resulted in the increased holiness of God's people, and an addition to their number of seventy-seven new members. Since the opening of spring, the great Head of the Church has condescended to visit Morristown in the multitude of his mercies. He spake in power, his disciples heard his awakening voice, and came forth to meet their Lord. The dead also heard and lived; and one hundred and twenty have already been added to the Church. "This is the Lord's doing, and it is marvellous in our eyes."

From the reports of the Presbytery of New-Brunswick it appears, that there is among the students of Nassau Hall an increasing spirit of benevolence manifested, in the vigorous operation of their Bible, Tract, and Education Societies—a spirit which the Synod devoutly wish may never decline, and which they cannot too highly commend. The Theological Seminary at Princeton is still in a flourishing state, and the students are generally distinguished by unwearied diligence in the prosecution of their studies, exemplary piety, unexceptionable morals, and a habitual readiness to spend and be spent for Christ and his Church. Since the middle of May last, God having remembered his holy covenant, and having given ear to the prayers of his people, has mercifully visited the Church of Bound-Brook. His power has been displayed in convincing and converting multitudes, of all ages and classes: one hundred have been added to the Church, and at least one hundred more are deeply anxious, and the revival still progresses; Christians now awake, are expecting still greater wonders of grace.

In the extensive region under the care of the Presbytery of Newton, there is much to encourage and gladden the hearts of God's people. At Lamington, since the latter end of June, forty have been added to the Church, and about twenty more are supposed to be still anxious. At German Valley, since the middle of June, about sixty have been awakened, thirty of whom entertain a hope of having passed from death to life, and there is yet no apparent suspension of Divine influence. In the congregation of Mansfield, it is conjectured that one hundred, since the first of August, have discovered their awful state while without God and hope in the world: some of whom, it is believed, have been brought to enjoy the liberty of the sons of God. Baskingridge has again come up in remembrance before God: it is thought that the number of the awakened in that congregation

since June, amounts to two hundred, and about seventy are supposed to be hopefully converted.

In the Presbytery of Susquehannah, which has lately been received under the care of this Synod, while there is in many places a famine of the word of God, in others there are manifest proofs that God has not forgotten to be gracious. At North Moreland, Gibson, and Silver Lake, the power of God has been displayed in quickening his people, and rescuing sinners as brands from the burning. At Wilkesbarre and Kingston there has been a special work of grace, and fifty have declared themselves to be on the Lord's side.

In reviewing what God has done within the bounds of this Synod during the last year, ministers of the Gospel may find powerful motives to make full proof of their ministry—the people of God may find strong encouragement to engage in persevering and importunate prayer to Him who hath done great things for them. And all ought to join in the devout aspiration, “Blessed be the Lord God of Israel, who only doeth wondrous things. And blessed be his holy name for ever: and let the whole earth be filled with his glory. *Amen and Amen.*”

SUMMARY.

The *American Board of Commissioners for Foreign Missions*, have appointed JEREMIAH EVERTS, Esq., Corresponding Secretary, and HENRY HILL, Esq., Treasurer. The receipts of the Board last year were about \$60,000, and the expenditures about \$1,000 less. The receipts for the month ending 12th September last were \$3,301 26.

Recent deaths. At Mayhew, Choctaw Nation, September 15, Mrs. SARAH V. KINGSBURY, wife of the Rev. C. Kingsbury, missionary.

At Salisbury, Vt., October 12th, Rev. C. PAIGE, aged 60. Rev. UZIEL OGDEN, D.D. of Newark, N. J. Rev. JOHN OWEN, D.D., London; one of the Secretaries of the British and Foreign Bible Society, and the distinguished historian of that institution. Rev. JOHN COVERT, in Williamsburgh district, S. C.; Mr. C. was a native of New-York, a graduate of Columbia College, and passed through a course of Theological studies at the Princeton Seminary.

Russ Testament. The translation of the Testament into modern Russ is completed, and 30,000 copies printed. An edition of the book of Psalms has left the press, consisting of 15,000 copies. The Pentateuch, Job, Proverbs, and Ecclesiastes are translated, and Isaiah is begun.

Licenses. At the late meeting of the Presbytery of New-York, three young gentlemen were licensed to preach the Gospel. Four young men were licensed by the Presbytery of Philadelphia at their late meeting.

Notices and Acknowledgments.

“T. S.”; “T.” and “D. R.” will be inserted.

The office of the CHRISTIAN HERALD and SEAMAN'S MAGAZINE, is removed to the Theological Bookstore of JOHN P. HAVEN, corner of John-street and Broadway, where all communications relating to the work may be left, addressed to “THE EDITOR.”

A FIRE, which broke out in the printing office, when this number was nearly ready for publication, has been the cause of delay in issuing it.

During the late afflictive dispensation of Providence, our work was not delivered to all the subscribers, and we will thank those whose sets are incomplete, to ascertain what numbers are wanting, and send to the office for them as soon as convenient.

EIGHTH VOLUME.—Those subscribers who have not paid for the *eighth volume* of this work, which was completed on the first Saturday in May last, will oblige the proprietors by making immediate payment.

The *ninth* (present) volume will consist of 25 numbers, making 800 closely printed pages, at the low price of *three dollars*, in advance, or four dollars at the close of the volume.

The friends of this work will find it a faithful record of the progress of the Gospel in every part of the world. Besides intelligence, each number contains original articles, which are designed to promote the best interests of mankind. We have not half the patronage we need. We are sorry to say it, for it is exceedingly difficult to labour even for the public good, unless the public will furnish the means; and because, after all our labour, and pains, and perplexities for the want of means, we can do but little in accomplishing our purposes, from the fewness of our readers. One comfort we have, many of the best people in town and country, are our stanch supporters and friends. This one fact would brighten our hopes, if we had not toiled so long, not only without profit, but without compensation. We have, however, had compensation, in as much as we know that our pages have, originally, and by *republication*, met the eye, and in some degree influenced the mind of thousands.

CIVIL RETROSPECT.

FOREIGN.

England and Ireland.—We learn from England, that the place left vacant in the British Ministry by the death of Lord Londonderry, is filled by Mr. Canning, a gentleman well known for his popular and parliamentary abilities, and eminent, as well for acuteness and comprehensiveness of mind, as for a practical acquaintance with the duties of a statesman. Having been connected with the present ministry, and been an advocate of most of their measures, no material change is expected to take place at his suggestion, in the foreign or domestic policy of Great Britain.

It gives us great pleasure to learn from Ireland, that the distress in that country is abated, and it is a fact highly honourable to the people of England that, of the money raised by subscription to assist the Irish, a considerable surplus remains; this it is intended to devote to the encouragement of some of the more oppressed branches of Irish industry. We hope, however, that the recent state of Ireland will not pass off from the attention of those who have her welfare in their hands, without causing some permanent effectual change in the internal economy of that country. In vain will be the endeavour, with the flow of individual liberality, however ready, to water fields made desolate by a general system of bad institutions; not more in

vain, in our opinion, than to expect Etna to be quenched by the numerous rills which the occasional warmth of the sun, causes to flow from its snowy summits. For distress owing to the internal economy of a nation, external remedies must ever be ineffectual.

Continental Europe.—The affairs of Continental Europe, including the momentous question of hostilities in its South-eastern quarter, are in suspense, awaiting the issue of the congress of sovereigns at Verona. It is not among the least interesting features of the present age, that such congresses are held for preserving the peace of Europe, and have taken the place, to so great an extent, of the intrigue and jealousies by which the same object was attempted to be secured by the statesmen of former ages. This system of a mutual deference by the great powers of Europe to the voice of the continent, and of a peaceable discussion of matters affecting the general interests, are happy incidents in the history of our times. Yet, as friends to the general liberty and improvement of mankind, we look with apprehension at the right which is assumed of interfering in the concerns of powers not parties to the plan, and more especially at the principle of supporting established systems, however corrupt, unless altered (strange absurdity !) by the government itself, whose misrule makes reform necessary. It is understood that no interference will be attempted with Spanish affairs ; to such interference France, under the restraint of a government in which some little regard is obliged to be paid to the popular voice, is said to be hostile ; and the slowly growing tranquillity of Spain, in which the constitutional party have an entire ascendancy, would render such interference too palpably improper for even a congress of sovereigns to attempt.

The Greeks continue their war with energy, and considerable success ; although on the subject of the latter, reports are very contradictory. It is certain, however, that measures of firmness and wisdom are adopted ; among these is the giving up of the administration of military affairs by the Senate to a Dictator ; a measure indicative, it is true, of critical times, but of men united and determined.

DOMESTIC.

Return to our homes.—But of all news, that of our return to our homes and of the cessation of the pestilence are most grateful and interesting to us ; and in offering our congratulations to our readers on this event, we lose our sober character of politicians, and usurp that of private friends. The happy return of so many friends to their social intercourse and of so many fellow-spirits to their common and accustomed occupations and engagements for the advancement of their own just interests, and the promotion of the moral and religious welfare of our community, the escape of so many uninjured, through the danger to which we have been exposed, are circumstances which, in the feelings of our hearts, turn rough November into Spring. Those who have felt with us the inconveniences of an absence from our homes and accustomed comforts and avocations, of the separation of friends and families, of the dispersion of social circles and religious communities, who have shared with us the alarm at the

almost visible approach of disease and death to the abodes of our friends, and our own, and who have been embraced in the general confusion which has interrupted us in the performance of so many duties, and exposed us so often and so much to unprofitable companions and employments, and thrown us into so many temptations to neglect the Sabbath, and its ordinances, and our stated duties of religious reading and meditation, will well know how to appreciate with us the blessings of a removal of these evils. And it is no small incident too in the pleasure of our present meeting, that the removal of the disease is so complete, and that the return of our citizens to their houses has been attended with so little injury to any of them. Indeed the whole of this dispensation of Providence, grievous as has been the calamity with which our city has been chastened, has been full of mercy. The disease, although very mortal, has had a comparatively small number of victims; its progress was slow and regular, to a degree almost mathematically exact; its warning was timely, and proved, for the most part, effectual; our houses, during our absence and their consequent exposure, have been preserved from conflagration and plunder, almost entirely; and among the victims of the disease are few of those whose character and labours have signalized them as the support of all that is useful and profitable among us.* And amidst the blessings of our return, let us take care that our hearts have not been hardened by our mercies, and that the removal of present apprehension become not a state of fatal security; many of us have been alarmed for our own safety; many more have, in their own view, been within an inch of danger, and many have suddenly died who never supposed themselves near danger: neither imagined peril nor fancied security can, therefore, be trusted to as indications of what is to befall us; nor let us suppose that life is any more secure because we have now escaped. Mortal as was the pestilence which we have witnessed, yet how small is the proportion of our population which the yellow fever carries to the grave, and how numerous, and how much more important are the other regular purveyors to the king of terrors. He has been visibly near to us; the noisy streets and crowded halls of our proud city have been stilled at his approach; he has put the question distinctly to each one of us, are you ready to meet me? And although one weapon has been taken out of his hands, and we have been rescued by the Divine arm from the impending blow, let us not, like savages after a victory, give ourselves up to stupid exultation at our recent escape, or imaginary security, but let us soberly ponder the meaning of the assurance, that we know neither the day nor the hour when the Son of man cometh.

November 6, 1822.

* Let us take care that in reflecting on calamities, the second cause of which we have so vainly endeavoured to discover, we have not so fixed our eyes upon second causes as to have lost sight of the one first cause, or forgotten the truth that the hand of Providence does not less really exercise the control over every occurrence in the ordinary and regular succession of seed time and harvest, summer and winter, heat and cold, than over events strictly miraculous.

Seaman's Magazine.

He maketh the storm a calm, so that the waves thereof are still. Then are they [sailors] glad because they be quiet; so he bringeth them unto their desired haven. *Psalms.*

A TRAVELLER'S JOURNAL.

EXETER.

On *Wednesday Morning, July 10th*, at four A. M. arrived at Exeter, and in the course of the day had the pleasure to see the Bethel Flag hoisted by that active and pious sailor, George W—. In the evening preached at the Quay, to a very large congregation of sailors from Topsham, Starcross, and other places. The utmost decorum prevailed. I stood on the deck: three vessels were well filled, and numbers stood on the shore. One or two naval officers here are active in the cause, but they have had no public meetings, and I had not time to stay at present.

BRISTOL.

Friday, 12th March. Interested with the view of the seaman's chapel, especially the figure head, which is a large folio Bible open. The 107th Psalm appears in large letters, and can be distinctly read from the shore. In the evening preached on board to a crowded assembly. It was highly gratifying to me, especially when I recollected two years since I began preaching on the decks of ships in Bristol; and, after innumerable difficulties, opposition, and discouragements, succeeded at last in establishing a Seamen's Friend Society, and alternately in obtaining the vessel. My esteemed friend, the Rev. Thomas Roberts, and some of the Committee, were then actively engaged with me in this work. I rejoice to see they have succeeded so well. The ship is admirably well fitted up, is well attended, is out of debt, and visited by persons from all parts, from curiosity. The gentlemen of the committee are very active. The Bethel Companies I had the pleasure to form in the spring of last year are of the first importance to the worship of God in this ship. There are many pleasing instances of success to this cause. Trowmen (*i. e.* the men who navigate a sort of barges or lighters up the Severn, to Gloucester) attend also as well as seamen, and some of them appear to manifest a decided attachment to religion. I was first advised to preach among the trowmen here, two years since, by that pious and active merchant, Stephen Prust, Esq.; I am happy to find the result has been most blessed. A captain this evening informed me of a friend of his, a captain also, who received serious impressions from a discourse I had preached in London, and was now zealously engaged in gathering his brother seamen to Christ Jesus.

Sabbath Day, 14th. Preached on board the Seamen's Chapel in the morning. I was thankful to see so many flocking through Queen Square to hear the word of God. I had often remarked in former years, that, from the drawbridge to Bristol bridge, taking in the quay, the grove, and the back, there was no place where the Gospel was preached, and thousands there scarcely ever heard it. The public houses and brothels filled this neighbourhood with guilt and misery, and there was no counteracting influence to prevent this contagion. No minister ever went to this population to teach them the way of salvation, and sailors in particular were left to perish. J. J——, Esq., a gentleman who had risen up to opulence from a humble station at sea, had opened the cabin of a vessel for preaching by the Methodists; but this was all. Here hundreds of sailors landed, and met with ruin and death, for no one cared for their souls. Happily the scene was changed, and thousands now crowd to hear the word of God; while I rejoice in it, and would give all the glory to God, yet I cannot forget the fatigue, and reproach, and frowns, I met with from some, even in a place like Bristol, when I adopted general measures to arouse others from their apathy, and awaken more zealous efforts for a degraded population who were perishing for lack of knowledge.

The ship this morning was filled above and below. My text was, "While the ark was preparing." It was a very solemn and affecting service, and the kindness of hundreds at the close was very impressive.

Afternoon stood on the summit of Brandon Hill, an eminence that commands the city, and all the adjacent country. From this hill, Oliver Cromwell destroyed part of the Old College on College Green. I preached on this height two years since. This day the pulpit that was made for Lady Huntingdon's ministers to preach in the open air was lent me. Some of the people, with a sailor and a trowman, carried it on the Hill. In this pulpit the late Rev. Mr. Wills, of Spa-Fields and Silver-street Chapels, has frequently preached to such congregations as his noble predecessors, Messrs. Whitfield and Wesley, had in this very city. The scene this afternoon was the most grand and impressive I ever beheld. The quietness of the busy city of Bristol at our feet, and the serenity and fineness of the day, united with the solemnity of more than 5000 hearers, gave the greatest interest to the service. I stood on the very summit; the wind assisted the voice, and the sound rolled over the city to distant parts. In the evening, went to the Seamen's Chapel at the usual hour, but the crowd was so excessively great that it was with the utmost difficulty I could get in. It had been proposed by some gentlemen of the committee that I should preach on the bows of the ship, and the people stand on the shore; but, on reaching the cabin, this was strongly objected to by others, as the ship was full. Nearly half an hour was occupied in debating this question. Different messengers came, saying, there was nearly 2000 persons outside who could not get in. I was, however, prevailed on to preach on board, though with much regret, as so many more precious souls would have heard

had it been outside. This evening I spent at my lodgings with a gentleman from New-York ; he was greatly interested with the service of the day, and on my saying, that I first went to sea as a cabin-boy in an American brig, and that I had felt an earnest desire for many months to visit the United States, and run down the coast preaching to sailors for a few weeks, he expressed an earnest wish that I would comply with this intention, and said so much to induce me, that I felt half disposed to a decision, if my increasingly numerous engagements would permit next spring. This good man went to prayer this evening, and during his earnest supplications I was so much affected, that I felt constrained repeatedly in private to say, "Lord, if thou has any work for me to do, (as I believe every minister's work is marked out and appointed for him,) here am I—send me." I know not whether this plan will ever be carried into effect. I merely state here the operations of religious impressions on my own mind.

I was much pleased with a visit from a poor pious woman, who informed me, that she had been much impressed with some remarks I had made last year about poor ministers, and had gone about among a few female friends, and collected weekly what she could. She understood that the Humble Endeavour Society I had formed in Bristol was to hold its Anniversary this week, and, as I was to preside, she begged I would receive what she had collected, and hand it to the committee : the amount was £3. 8s. 6d. Oh, how much good may be done by any persons who have a disposition to do it !

WESTON SUPERMARE.

THERE is only one very small Methodist Meeting here, lately built, and the town was quite full of genteel families. I soon obtained a man to go round and announce preaching in the open air in half an hour. J. Thornton, Esq. a pious gentleman from Bath, condescendingly did the same. I waited also on J. Irvine, Esq. of Bristol, who came in the most obliging manner with his family, and fearlessly stood by me the whole time. He had been reading the Sailor's Magazine with great pleasure. He still has preaching by Methodist ministers in the cabin of a vessel at Bristol, that he keeps as a general store-ship. A gentleman of his property and influence can do much good. I had great pleasure this evening in addressing a numerous auditory from a square stone that sufficiently elevated me. Rich and poor were very attentive, and I felt greatly concerned for their salvation.

Tuesday, 16th.—Returned to Bristol this morning, and met the Female Committee of the Bristol Humble Endeavour Home Mission Society.—They have done much good this year.

In the evening I had the pleasure to preside at the Anniversary. I was thankful to hear the Rev. H. T. a young man I had been permitted to raise up from obscurity some years since, and train up for the ministry, advocate the cause so firmly. He now supplies occasionally, a church in Bristol, and other churches in the neighbourhood.

Wednesday, 17th.—Heard this day some pleasing accounts of persons who give evidence that what they heard last year was most

beneficial to their souls. Many I have reason to believe by those labours were brought to God from a state of darkness and guilt. This evening, at the particular request of my valued friend the Rev. T. Roberts, preached in his chapel to nearly 2000 persons.

NEWPORT.

Thursday, 18th.—Embarked this morning for Newport in Wales. Several religious friends went with me. In going down the river I gave out some hymns, and Mr. H. C. prayed. Some music was on board, and a gentleman was determined it should play, and that a drum should beat to prevent our devotions. I waited until they had finished, when I resumed our worship by an address and prayer. Some respectable persons were offended, and others pleased. Either the one or other was comparatively of little consequence. It was our duty, being a large company, to spend an hour in prayer going out; others did as they pleased, as the company was quite general.

An amiable young man came and informed me, that a sermon I had preached at Castle-Green Chapel last year had been the means of the conversion of his brother, who was going to join the Tabernacle. Blessed be God, I hear almost daily of such instances. Landed near Newport, about 12 meridian. Walked to Mr. T's, sailmaker, and sent the crier round the town, to announce preaching at two o'clock, to sailors on the quay. Preached to sailors at two P.M. in the open air, after which my friends departed in the packet for Bristol. In the evening preached at the Baptist Chapel on the subject of the Bethel Union.

Friday, 19th.—Accompanied the Rev. Mr. Lewis to the Rector's house. He has formerly been an officer in the army. He received us with the utmost politeness, and would have gone with us to the public meeting, but for an engagement with the Bishop of the Diocese.

At eleven A. M. we assembled in the British school room, Rev. Mr. L—— in the chair. I entered fully into the detail of maritime proceedings, and it proved a most gratifying meeting. We broke up at two A. M. took some momentary refreshment, and mounted the Milford coach with my son, for Bristol. I was engaged to preach this night on board the Ark. We arrived at the drawbridge, and having been detained, it was nearly eight o'clock, and drove in a hackney coach immediately to the Ark. It was quite full, and the Rev. H. Trewhilla was preaching for me: when he had finished, I detailed what we had done at Newport, and delivered an address.

BRISTOL.

Sabbath Day, 21st.—Preached this morning on board the Seaman's Chapel—a very crowded and respectable congregation. Many notes were handed up to the pulpit this morning that were exceedingly striking. One expressed the pious desire of a parent who had a son at sea;—another, the gratitude of a wife for the deliverance of her husband when his ship was burnt in the West Indies;—a third, desired prayer for a husband on his voyage home;—and a fourth entreated supplication for one who was gone to sea. All these I read to the congregation that they might be interested, and that their hearts

might unite in those pious requests for seamen. This afternoon, as the weather was quite unfavourable for Brandon Hill, I preached again afloat. The vessel was quite full, and hundreds went away. I read a note to the following effect: "A mother, who has been a member of a Christian Church in Bristol 43 years, solicits the prayers of all present for her unhappy daughter, who has become a depraved prostitute." What an affecting case! I felt as a parent who has daughters of my own. This evening preached in Mr. Robert's capacious and noble chapel. Multitudes were going away from the doors when I arrived—every avenue was quite filled. There is something exceedingly grand, and animating in the appearance of this spacious building when it is well filled. It is a sublime testimony of the zeal and success of my worthy brother: may he live long to enjoy it, and behold the pleasure of Jehovah prosper in his hands! My acquaintance with him has been of nearly twenty years standing, and I have always found him a steady, affectionate, and unwavering friend. When I returned from a tour through France about six years since, being anxious to establish the Lancastrian system in that country, I travelled through the West of England, at the request of the British and Foreign School Society, to interest different congregations on the subject, and raise funds for the purpose. On my arrival at Bristol, Mr. R——, by his introduction to that prudent and zealous gentleman who is now Secretary of the Bible Society, Mr. T. R. completely effected my object. An auxiliary was formed in Bristol, and I had the pleasure to meet and act with that late eminent philanthropist, Richard Reynolds, Esq. I had also the happiness to receive my greatest assistance in the formation of the Bristol Seamen's Friend Society, and in procuring a Floating Chapel from this respected minister and judicious secretary.

SANDWICH ISLANDS.—WOAHOO.

WHILE one of the missionaries at the Sandwich Islands was delivering a lecture, and insisting on the excellency of the Christian's hope, and showing that *hope* without *faith* is an anchor cast into the ocean without a cable,—a seafaring man cried out, "May the honest sailor meet in heaven the man of good intent; I believe your intentions are good—and say that publicly."

DEATH OF CAPTAIN TURNER.

August 4, 1821—This morning the flags of the vessels in the barbour were observed to hang at half mast; and intelligence soon came that Capt. Turner, of the ship *Tartar*, was dead. He retired last night about 11 o'clock in his usual health, having been observed to have been more than usually cheerful. Soon after he was seized with a fit of apoplexy, and died about two o'clock this morning. This is a solemn warning to us all to be prepared for death. The next day being Sabbath, public worship was held at the house where Capt. T. died, and Mr. Thurston preached from Luke xii. 40. "Be ye also ready, for the Son

of man cometh at an hour when ye think not." The funeral was attended by a large concourse of seamen.

September 7.—The missionaries made a proposal to Capt. Brown to supply the sailors of the ship *Paragon* with Bibles, to which he expressed his approbation; and the next day four Bibles were presented to the crew; also one to a sailor at work on the church.

Oct. 6.—"A very pleasant visit from Mr. Crocker, first officer of the ship *Packet*. We conversed, sung a hymn, and prayed together. He presented the mission with a chest of tea, and 15 dollars in money, for the education of heathen children. We are glad to see, and converse, and pray with, those who love the souls of the poor heathen."

8.—"To-day one of the seamen belonging to the ship *Packet*, called to inquire if we had Bibles to give to sailors who had none. He said he was informed, that we gave Bibles to those who would make a good use of them, observing, at the same time, that there were four persons on board, who were destitute, and who would be thankful to receive each a copy. Four Bibles were given him.

EGYPT.—ALEXANDRIA.

THE Rev. P. Fisk, American missionary at Palestine, while at Alexandria, wrote as follows respecting seamen :

"I have also become acquainted with the masters of several English merchant vessels, one of whom, I learn, has prayers daily with his men, and reads a sermon to them, regularly, on the Sabbath. Another has given me an interesting account of the "*Floating Ark*," for the support of which he is a subscriber, and in which he attends worship when at London. This vessel, he says, was originally a 64 gun ship, was purchased by a company of merchants in London, and application was then made to them by the "*Port of London Society*," to obtain it as a place of worship for seamen. The merchants replied, "if you want it for *that* purpose, we make a donation of it, if for any *other* object we charge you £3,000." Some hundreds of sailors now assemble in it, from Sabbath to Sabbath, to hear the Gospel. The captain who gave me this account, says there is a great change, since his recollection, among English sailors. Many of them now wish to spend the Sabbath in no other way, than in attending public worship, or in reading their Bibles. I have given, to the captains of three vessels, a small supply of tracts for their men."

SCOTLAND.

Aberdeen.—One of the Rev. Doctors went on board every large vessel in the month of March, four years ago, and left Bibles on consignment, for sale among the crews. Four hundred Bibles were thus sold, and every succeeding year the same plan has been pursued. During this period, sermons have occasionally been preached to the sailors. In the early part of this year some friends of the cause proposed to provide a floating chapel, but finally concluded to erect a small place of

worship on the quay. Some difficulties arose about supplying the pulpit, on account of ecclesiastical restraints, which it was hoped would be overcome. It is estimated the chapel will cost about \$3,000, and that collections will be taken up in London, &c. to defray it.

SHIPS IN ORDINARY.

H. M. S. C—, 17th June, 1822.

You recollect I told you when on board I was trying to establish prayer meetings in ships in ordinary. Glory—glory—glory to God! I have gained my point so far, that our lieutenant has given leave to have them on board this ship, and we commence on Thursday next. All hands of you to pray for us, that utterance may be given, and that God will bless his word. I entreat you for Christ's sake, pray for your poor friend to go on, and that my face may be like flint before this people, not fearing to declare the unspeakable riches of Christ. Stop, mind me, as yet the — knows nothing of this, and should he or the — hear of it, what will be the consequence—what shall I tell you? God can shut the lion's mouth, and he has declared no weapon formed against us shall prosper. What is left for you and ourselves to do in this case? why, pray fervently to God to prevent opposition, and if we are opposed, pray to him to put a stop to it; so you see we can weather them on both tacks. "The Christian has a charm unknown to many." I really cannot help smiling, though with tears in my eyes, at the futile attempts of men and devils to stop the glorious progress of our dear Redeemer's kingdom, while at every step they take, this blessed declaration stops them in their career; "I will do all my pleasure, and I will work, and none shall let it." Yes, blessed Jesus, I behold thee still going forward by sea and land.

The winds and waves obey his word,
Submissive own him for their Lord;
He spreads wide open mercy's door,
The Gospel preaches to the poor.
Onward He moves opposed to hell,
And works his own, his sovereign will;
In grandeur all divine He goes,
And hurls confusion on His foes.

A CAPTAIN WHO WOULD NOT SAIL ON SUNDAYS.

A PIOUS Captain desires to know whether it was proper to sail on Sunday or not; in which I thought proper to relate a circumstance that happened to a Captain, who made it a rule never to sail on a Sunday; and after some time the mate acquainted the owners of the vessel with it, and told them it would be the means of losing many voyages. Immediately the owners sent for the Captain, and told him if he would not sail on a Sunday, he should leave the vessel. His reply was, then he had his choice, either to serve God or man. He immediately gave her up to the mate, and became pilot in the river; but after a few months his owners sent for him, and told him to take the vessel again, and sail as he thought proper.

A SAILOR.

DIVING BELL.

A DIVING bell under the direction of a submarine adventurer, called Crusoe, has been lately shipped from London to Holland, to recover the cargo of a frigate sunk there 22 years ago. The Lutine is stated to have 22 brass guns on board, 30,000*l.* in gold, 32 casks of gold in bars, and 32 casks of silver in bars. The vessel lies in thirty feet at high water, which being very clear, the most sanguine expectations are formed of their saving the whole of the property. One of the casks of gold bars was lately raised to the water's edge, but, from the bursting of the hoops, only one bar was saved, which weighed seven pounds and a half.

From the Sailor's Magazine.

"O FELICEM DIEM!"

Or, the King's arrival welcomed.

THURSDAY, the 15th July, when the King landed in Scotland, and proceeded in state to Edinburgh, there were several arches tastefully decorated and thrown across the streets; on one of which was inscribed, in gold letters, "O felicem diem," and on the opposite side the translation, "O happy day." When the royal carriage entered the barrier, the Lord Provost advanced and presented "the keys" of the city to his Majesty with these words:—"This ceremony now implies that we place with loyal devotion at the disposal of your Majesty the hearts and persons of our citizens, and bid your Majesty a hearty welcome to this metropolis."—Having read this intelligence, the following lines have been penned from the impression of the moment;—

O happy day! when grace subdued
Its foes in my rebellious heart;
And Christ my best affections woo'd,
And bade the powers of Hell depart.

O happy day! when Jesus gained
Dominion o'er my guilty soul;
And sweetly all my powers constrained
To bow to His benign control.

O happy day! when Heaven proclaimed,
"Prepare to welcome Christ, your King,
Ye who by grace have been reclaimed;
He comes! He comes! Hosanna sing!"

O happy day! "Lift up your head,
Ye mental gates be lifted up;"
Enter, my King, Thy foes are fled,
For thou didst 'drink' the fatal 'cup.'

O happy day! "the keys" are Thine,
Blessed Jesus, at Thy feet I fall;
Bought with Thy blood, I've nothing
mine,
Oh, take my life—my soul—*my all!*

O happy day! when Thou shalt come,
And crowns, and thrones, and suns
expire;
When blood-bought millions shout *He's come!*
The dead arise—the globe's on fire!"

O happy day!—the trumpet sounds,
All nature forms one general blaze;
My Jesus wears ten thousand crowns,
And myriads shout *alone HIS PRAISE!*
G. C. S.

REV. MR. TRUAIR'S RETURN.

THE Rev. Mr. Truair has returned to this city, and resumed his labours in the Mariners' Church. He has been absent fourteen weeks, visited several towns in the five New England States, preached *sixty-one* sermons, delivered addresses at upwards of *thirty* meetings, travelled about 1420 miles, and collected six hundred and eighty-one dollars for the "Society for promoting the Gospel among seamen."

We had prepared a more detailed sketch of his proceedings, for this number, but are obliged to defer it; as also some remarks on "A Traveller's Journal," in this number.